[8 cont.]

114 the author owes the safety of the materials collected entirely to the helpfulness of his confreres. In addition to the Fathers Eichinger and Grünewald, S.V.D., I should like to mention here particularly Father Richard Haas, S.V.D., who shortly thereafter was overtaken by a violent death in the Koko Nor steppe.

4. The Sources (the Informant)

115 The informant came from Tuo-chia, that is, "Tuo home," about one kilometer east of Chi-chia-ling, which lies along the mountain route from Kan-chia-pu (in the Sha-t'ang-ch'uan) to Pai-nai (in the Ha-la-chih-kou). Tuo-chia gets its name from [103] the informant's kin group [Sippe] and formerly embraced perhaps four farmsteads, [9] of which, however, a part has been destroyed by an avalanche. Today only two farms and the temple remain. The Tuo have not always resided here. They [166] come from the vicinity of the Tujen monastery Rgulõn, where [423] a hundred years ago they owned two large horse pastures. Later one of the ancestors moved to the vicinity of Chi-chia-ling and cultivated the fairly extensive upland which paid tribute to the monastery, but which today is the private property of the Tuo family and pays taxes to the county of Huchu. It consists of about 200 Chinese morgen.

114 The report applies primarily to this region, namely, to the Tujen villages Chi-chia-ling, Ta-yang-chüan, Hsiao-
101 yangchüan, and Sha-pa-kou, up into the Na-ling-kou. Since, however, according to my own observations and the statements of the informant, the customs in the county of Huchu are quite uniform, the area to which it is applicable can be extended farther to include the villages between Huchu and Rgulõn. These [628] villages carry on a very lively traffic with one another and are extensively interrelated. As regards numbers, this report covers approximately one quarter of all the Tujen of the Sining region, an area generally regarded as their population center.

115 The old Tuo is kin-group elder and has two younger brothers, who live with him, his sons, his sons' wives, and [776] [553] grandchildren's families. By his first name he is called yifula,

[831 cont.]

241 782 787 in the case of a three-year offering, one may not choose one mountain the first year and another the second year (3). Even

3. [Foreign text p. 834.] The mountain must always be located in the people's own area. Actually such heights are always present near the villages. For example, not far from the informant's compound there is a mountain that bears the name Sheep-offering Mountain, xoni šēnliedzin ula, because the offering always took place there. Among the partially Sinicized population it has retained the name hsien-yang ling, that is, Sheep-offering Height, or sheng-shan, that is, Sacred Mountain. After the greater part of the village (yang-chüan) became Christian, a high cross was erected there, and in place of the sheep offering, the people now pray there for the weather blessing.

[103] [797] [778]

the place of the soothsaying is oriented accordingly. It is indicated where the next soothsaying will take place. It is always a mountain height, however, never a compound or a valley, as, for instance, in the case of private offerings (1).

241 782

1. [Foreign text p. 834.] The offering may also take place before an obo. It is to be differentiated from the obo offering, however. The obo is the seat of the mountain-spirit, and since the mountain sheep-offering is done especially for the mountain-spirit, the obo is preferred. Since, on

[254 cont.]

4. Lamaism

779 792 The preceding accounts have repeatedly demonstrated how great an influence Lamaism exerts upon the people. As the latest form it has also most strongly penetrated the entire religious life; it offers the people a large number of gods and saints; it gives them the mani-trees, prayer mills, treasure urns, chorten chambers, central forts, and obos; they have it to thank for a considerable part of the world-view. To be sure, one must differentiate the ecclesiastical Lamaism of the monasteries and monks from the popular Lamaism, which in its watered-down customs remains unburdened by complicated doctrines and tantristic rites. This popular Lamaism, however, would be unimaginable without the strong support and the permanent effect of the monasteries, which are already so closely linked with the people because their community is constantly renewed from the families of the people. An important piece of the religi- 792 ous picture would therefore be lacking if one did not at least in hasty strokes characterize the monastery, which for the Tujen of that region is their spiritual center. -- The relationships to Kumbum will be passed over, although they are not to be underestimated. One merely needs to recall that it was a Chi-t'u-szu (prince) who at the beginning of the eighteenth century through his personal pledge preserved Kumbum from Chinese revenge and destruction, so that his clan until the most recent [624] times enjoyed monastic protection and the princes (T'u-szu) themselves on their visits were received by the lamas on their knees; in this connection, cf. Schulemann, p. 179.

[103] The name of the Tujen monastery dGon-luń is Tibetan. dgon (pronounced gon) means literally "solitude, hermitage." [192] In the figurative sense it has become the established expression for "monastery" (vihāra), because a monastery must be at least 1,000 steps away from any human habitation; cf. Ch. Das, p. 275; luń means "valley, district." Thus, dGon-luń is best rendered as "monastery-valley" or "monastery-district" or simply [346] "monastery," for a lama monastery should not be imagined as

[254 cont.]
792 a closed building, but rather as a whole settlement with temples,
[346] halls, dwelling yards, chortens, chapels, little mani-houses,
and obos. To the Tujen there dGon-luń is simply the monastery.
[103] The official full name, however, is dGon-luń byams-pa gliń,
just as the full name of Kumbum is sKu 'bum byams pa gliń. According to B. Laufer, byams pa gliń means "temple of the Maitreya"; see Filchner, Kumbum, p. V. Not [255] every monastery has such a temple, and for this reason people always like to mention it along with the monastery. The main temple
792 of dGon-luń contains such a gigantic image of the Maitreya
778 painted on silk, over ten meters long and several meters wide.
796 It is rolled up from the temple roof and allowed to hang down over the front into the yard usually twice a year, namely, in the first month after the tscham dances and on the sixth day of the sixth month. The ceremony is called dšamba sguni dielgē, that is, to hang out the Maitreya image; dšamba or šamba is the Tujen pronunciation of byams-pa. The Chinese call the rite simply shai Fuo-yeh, that is, to sun the Buddha. For the be-
[788] lieving populace it is the high point of the feast days; the people make pilgrimages to the place in great crowds in order to venerate the image with kowtows.

792 There is no Tujen name for the monastery; their desig-
103 nation Rgulõń (Rĕgulõń) is only a corruption of dGon-luń. Even the Chinese Êrh-ku-lung is nothing more than a derivation from the Tibetan. Some people would like the êrh to be understood as the Chinese "two," since it is supposedly the second monastery, which was built anew after the destruction of the first; in fact, one also often hears the name Ku-lung without this êrh. The designation Yu-ning-szu, monastery for the protection of Sining, has not prevailed among the people. It is used almost exclusively in books and official documents.

792 The monastery corresponds to the Buddhistic require-
[361] ments in exemplary fashion, for it lies at the exit of a lonely
[346] forested valley and has been built up in part along its northern
[103] ridge, which bears the name Tuguän-ula, Tuguän mountain
[175] (Chin. T'u-kuan shan). A gigantic obo crowns its peak. Neither oral nor written information concerning the founding of the

4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

period (1280–1368). The site of the hermitage of Zindpon being less picturesque, it is hard to identify it with the monastery of Goorong bzan which is a neighbor of Sha-ch'ung.[25]

[25] R. A. Stein, Mi-nag et Si-hia, *Bull. Ecole Française d'Extrême Orient* 44: 229, 1951, identifies Sha-ch'ung (Sha-ch'ung of the Hsining *Annals*) with the monastery of the Rock of Bya-k'yun, below the city of Kui-te, south of Hsining, in the region of the Tibetans situated behind Tsong-ko. He gives details (p. 230) concerning the region of Tsong-ko situated between the cities of Tsong-ko and Shih-ch'eng, where he notes the river of Tsong running in the valley between the cities of Tsong-ko and Shih-ch'eng. The *Annals* of Hsining provide more details; "the River Tsong is east of the city (subprefecture of Nien-pei) (ch. 4, p. 15*a*). The valley of Tsong is situated 30 *li* west of the Great Rapids" (ch. 4, p. 10*b*), which are *circa* 30 *li* east of Nien-pei. "The River Tsong-ko which is north of the old city of Tsong-ko is [also known as] the River of Hsining [Huang-shui]; when the river reaches the city of Tsong-ko it is then called Tsong-ko River. The river changes its name according to the places [through which it flows] (ch. 4, p. 17*a*). South of the subprefecture of Nien-pei, there exists a city of Tsong-ko." The Sung *Annals* note: "The city of Lung-chih, which is the old city of Tsong-ko, depended on the Chou of Hsining. Concerning old Lung-chih there are three: at the time of the Han dynasties the city was situated west of the actual Ning-I [Hsining] in the *Chün* of the western Sea (Kukunor); at the time of the Sui and T'ang dynasties Lung-chih was situated to the southwest of the actual Nien-pei near the Yellow River; at the time of the Sung dynasty it was located to the south of Nien-pei; therefore, it is an error to say indiscriminately that the old city of Tsong-ko was only one city."

Shih-ch'eng (ch. 7, p. 13*a*) "is situated south of Nien-pei near the Yellow River," But ch. 7, p. 14 notes: "south of Nien-pei is the old city of Hua-ch'eng, which is properly the city of Shih-ch'eng established by the Hu-Wei; because in that region there was a Hua-lung valley, its name was changed to that of Hua-ch'eng hsien in 568 and in 712 the T'ang emperor adopted this appellation." (See also article *K'uo-chou, Annals*, ch. 7, pp. 12*a* and *b*.) However, ch. 4, p. 10 notes: "To the northwest of Hsining (region of the Kukunor) is a river running eastward (River of Hsining) passing south of Shih-ch'eng, which joins the river of the northern valley." This text and the former one concerning Tsong-ko seem to point to the strange fact that there have existed in the region of Kukunor a Tsong-ko and a Shih-ch'eng, before two cities called by the same names were established in the region south of Nien-pei.

In modern times the region south of Nien-pei near the Yellow River was separated from Nien-pei by the Ch'ing dynasty and organized as the T'ing of Pa-yen-jung. The Chinese Republic changed the name of Pa-yen-jung to Hua-lung hsien in honor of the old Hua-ch'eng hsien of 568, which at that time had taken over the place called Shih-ch'eng.

Conclusively, the former Tsong River joined the river of Hsining *circa* 10 *li* below Nien-pei; the region of Tsong-ko, Shih ch'eng in later times, was situated in the country south of Nien-pei and constitutes now, completely or at least for its largest part, the territory of Hua-lung hsien, near southwest of Nien-pei and really behind Tsong-ko as Stein notes: " . . . and southwest in Hua-lung hsien near the Yellow River is Sha-ch'ung."

More is available concerning the Tibetan tribes of Tsong-ko and the neighborhood from 1006 on (ch. 31, p. 1 *sq.*) fighting against and exterminating each other in the nomadic pattern; also about the Tsong-ko lama Li li-tsun, who married his daughter to the powerful Tibetan chief Kio-sse-louo, etc., which point to the fact that at that time these lamas belonged to the group of the Red Sect which was permitted marriage (ch.

4: Schram M-5 (1911-1922) 1957 AE9 Monguor AE9

Thus, in 940 dGeba rab-gsal, who had started his religious life in the monastery of Zin-dpon, built a monastery in Dantig. At that time there existed in that region "great hermitages" and a temple in Hsining, where the three learned men from Tibet were buried. Later their names were chiseled on a stone pillar in dPari (the region between the Ta t'ung River and Nanshan, reaching to P'ing fan). At what time were the "great hermitages," the monastery of Zin-dpon, and the temple at Hsining built? Were there at that time hermitages in dPari?

The *Annals of Kansu* 45, 65–66, and the *Annals of Hsining* 30A, 30 a, b, record that during the span of time from the period of the introduction of Buddhism in Tibet (some years before 650 or 696), until its persecution (in 841 or 901), the T'ufan occupied Huang chung and Lungyu from 756 until 842, under the leadership of successive descendants of the imperial T'ufan family (Tsanpu), who appointed their own officials in the country without interference by the Chinese empire. It seems appropriate to assume that Tibetan lamas would at that time have followed the T'ufan tribes in Huang chung, and have built the "great hermitages" and the temple in Hsining, being encouraged by the Tsanpu leaders, the promoters of Buddhism. Thus Buddhism would have been diffused in Huang chung between 756–842 by lamas from Tibet and that is why "great hermitages" and the temple in Hsining existed before 940.

The minor importance of these institutions founded in troubled times, the loss of traditions concerning their origin, and the minor interest of the Chinese scholars for Lamaism, explain the lack of records in the Chinese *Annals*.

Conclusively, from the very beginning of the Chinese colonization of Huang chung until its conquest by the Mongols in 1227, the foundation of the hermitage of Dantig in 940, and the existence at that time, of "great hermitages" in that region, and of a Buddhist temple in the city of Hsining, are the only Lamaist institutions concerning which historical records exist.

DIFFUSION OF LAMAISM DURING THE YÜAN DYNASTY (1280–1367)

When the Mongols conquered Huang-chung, the country was nearly depopulated. They found a few

31, p. 2*b*). Also, more is available concerning the subject in *Kansu chüan shen Hsin-t'ung-chih*, 1909, ch. 46, pp. 6*b*, 7*a* and 7*b*. See also Wolfram Eberhard, *Lokalkulturen* 1: 20, Brill, Leiden, 1942, Shih ch'eng, alte Hsiung-nu Gebiet.

Incidentally, I encountered in the Geographical work of Tsampo Nomankhan of Amdo translated by Sarat Chandra Das, *Jour. Asiatic Soc. of Bengal*, 1887, Pt. 1, No. 1, p. 28: "The north of Machhu is occupied by Chinese, Tibetans, Hor, Mohammedans [this seems to be the region of Pa-yen Jung], in the east of this tract lie the districts called Tantig and Yantig in which Tantig Shelgi is a sacred place." The location seems to be the region directly south of Nien pei. However, in 1910 no monastery existed in that region.

[p. 13 (A)]